

FUGE OF OPPRESSION.
[From the Journal of Freedom.]
RELIGIOUS SENTIMENT AT THE SOUTH
appearing to see that extremes do meet. Ultra-
men and ultra-lites of Garrisonian men agree
well to go on together blackguarding
the South for what they lay labor for the instruction and
care of slaves. [We notice in the Southern
Telegraph (Richmond), an indignant re-
ply to some of the ultra-lites who go on a public
extensive scolding of slaves, which threw out
by some of the Rev. C. van Rensselaer, of
New York, with immoderates and agitators,
and who preached the simple truths of
Christianity among the slaves of Virginia. The
Telegraph we notice, does not go in justice to
the respect for the whole people of the South, on
account of religious men preaching among their
brethren.]

Rev. Mr. Van Rensselaer against
—yet as it may not be
—many who may see this notice, we
—the following remarks from a reply to
—by a writer under the signature of
gentleman who toasted Mr. V. R.,
—intended, I suppose, made a mis-
—He calls the Reverend gentleman the
—Savory Missionary.' This is not so.
—Van Rensselaer came to Virginia in the
—of 1823-4. He joined the Union
—in Prince Edward county, and was

The writer of this article enjoys
 the privilege of ascertaining what facilities
 for affording religious instruction
 to the colored people in a legal manner, to our
 country. Mr. V. R. is not connected
 with the Anti-Slavery Society, or with
 any association to effect its purposes. On
 the contrary, he is annual subscriber of one
 dollar to the Colonization Society, and
 has been so for many years. His
 views are too well known, and whose
 name is so well approved at the South, to
 need any recommendation, and which is vi-
 ciously opposed and calumniated by Mr. R. as so
 much contrary, with the views of Mr. R. as so
 commonly and unjustly associated.
 The gentleman who has occasioned these
 remarks, does not believe the writer, he is
 particularly referred to Mr. Bruce of Halifax,
 an extensive slaveholder, and who
 has an opportunity of knowing Mr. V.
 in person, and plans.

Mr. Editor, as a native Virginian, I cannot contemplate the doings of the anti-slavery men in any other light than as *dangerous to our domestic peace—yea, to the perpetuity of the many blessings of our government.* As a patriot, I consider them as odious and detestable, because calculated to sow discord among brethren. With these views, I cannot have a Northern man who has self-

to prompt him to such conduct as Mr. Strauss's. He has come among us to rescue our slaves in the principles of religion, which teaches obedience and *ance to masters*, submission, diligence, fidelity, which comes with peace and *will to all*. He is a man of piety and *and a gentleman*, in every sense of noble word; and the religion he inculcates is as far from the fanaticism of Nature as light is from darkness. It is, says Editors, to the *want* of religious in-

son, that we must ascribe such horrid crimes, as that of Southampton. I confided with a black man condemned to death for the murder of his master, and when the subject of the Bible, relative to the Christian trade of slaves had been exhibited, he replied, 'If I had known that before, I would not have done that act.' He had previously attempted to justify his conduct, though condemned, instead of preparing for martyrdom. He now confessed his guilt, and obtained (as I hope) mercy.'

[From the Boston Recorder.]
ANTI-SLAVERY MEETING.
May went on to speak of several of these sen-
sations, particularly of the common opinion that the
slaves have a good title of property in the per-

“I say then said, what he ought not to say—without better evidence than his mere existence. Any observing man, who watched the workings of men’s souls for a few years, may see how he has been led to a just such an opinion about New-England. And he those with whom he acts, to be doing something to overthrow slavery.”

for this purpose, they wish to be at convincing somebody, that slavery is to be abandoned. As for going to the and attempting to convince slaveholders that slavery ought to be abolished,—

not courage enough to do that. Intelligent man, who honestly and impartially loves both the slave and his master, who has no bad passions of his own to satisfy by agitating these subjects, may traverse the whole south, and may urge emancipation every day. He may speak of it as impolitic and wrong, and urge its amendment with all the eloquence he can command.

and the result will be, that in places, he will not be permitted to address public assemblies, but even in those, he may address individuals with persnality, and even the advocates of personal slavery, will generally hear him with respectful attention. But these men are by something, within themselves, that if should go there and utter what is in their

conscious that *their* sentiments are such as would provoke resistance and wrath; and therefore they dare not go. In this state of inability to rest without trying to console somebody, and afraid to go where people are converting, they can find no relief, and are imagining that the people of New-England are advocates of slavery, and trying

Rev. Mr. May, however, to know better than to denounce a people on such grounds. He ought to make such assertions concerning New England, without some evidence, out of his mind, that they are true.

COMMUNICATIONS.

Editors of the Christian Examiner:—

GENTLEMEN—It was with no little pain I read, in the July number of the Examiner, the remark of the reviewer of *De*

We are so used to being misrepresented and abused in the common, licentious papers, that we have ceased to be disturbed by misrepresentation and abuse from

IN THE



THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 42.
BOSTON, MASSACHUSETTS.] SATURDAY, OCTOBER 18, 1834.

that quarter. It is not, however, a light matter, in our estimation, that a grave periodical like the Examiner has lent its extensive influence to fix in the public mind the unjust suspicion, that we intend or wish to interfere in any improper manner with 'the constitution of governments, or the personal rights of individuals.' The language of Prof. Palfrey, too, will doubtless be quoted again as a censure upon those against whom his reviewer has directed the remark, whether he so intended it or not. You will therefore, I trust, permit me to be heard in reply.

The real sentiments and purposes of Abolitionists have been so often, so fully and explicitly stated to our fellow-citizens, that he is inexcusable, who takes up a mere report respecting them, and proceeds therefrom to pronounce our condemnation. This is particularly unbecoming in one of the Unitarian Community, which have so loudly complained of the injustice of a similar procedure, in reference to their opinions and purposes. I therefore respectfully request the writer of the review before me, to peruse with attention the official accounts of the formation of the New-England Anti-Slavery Society—of the first annual meeting of the Providence Society—the Address of the New-York Anti-Slavery Society—and, more than either, the proceedings of the National Convention held in Philadelphia, December, 1833, with the 'Declaration of Sentiments and Purposes.' Let him read these with care, and then specify, if he is able, one purpose of the Abolitionists, which may not be prosecuted, in perfect consistency with our duties as citizens of this Republic; and in equal consistency with the example of Jesus Christ and his Apostles.

That some measures, adopted by some of the friends of the Anti-Slavery cause, have been ill-advised, may be true. That some sentiments entertained by individuals are incorrect, is very probable. And that language has been used, which is not to be justified, I shall not deny. But I ask, gentlemen, are not such evils incident to all great efforts for the correction of public opinion, or the subversion or amendment of long existing corrupt institutions? How much extravagance

of action, and bitterness of language, there was attendant upon the Reformation! Surely the most violent of the Abolitionists have been tame, in comparison with Luther and Calvin. Nevertheless, the accomplishment of their enterprise is a matter of rejoicing to the whole protestant world, because it undermined the dominion of a spiritual despot, and helped to establish among men certain principles, which are fundamental to all the religious improvement of mankind. But we need not go back from our own age for an example. Who, that loves to see health and happiness prevail—domestic harmony, and public peace and good order—does not feel ungrudgingly thankful for what has already been achieved in the cause of Temperance? Yet what wise and good man will hesitate to condemn many things, which have been said and done by some of the ardent advocates of total abstinence?

Those who desire to have mankind advancing in knowledge, righteousness, and in the enjoyment of their rights, should look at the obvious bearing of every new movement. If it be *onward*, if it be to a right result, they surely should not withhold their co-operation, because of any infelicity of manner, in which the movement may have been commenced. It is not the fault of the Abolitionists, that wiser and better men have not long ago espoused the cause of the oppressed, the enslaved Americans. And now, if those who condemn us, will come forward and take this great work into their hands, and do it as thoroughly as it should be done;—and in a better style than we have begun it—my word for it, gentlemen, there is not an Abolitionist I am acquainted with, who would not rejoice to have them take the lead. But slavery must be abolished. If there be any power in truth to correct error, and in light to dispel darkness, slavery shall be abolished. If others will not do the work better than we can, we shall go on doing it as well as we may be able—looking continually unto God for wisdom, resolution and success.

I have often heard gentlemen, some of them persons to whom the community looks up with greatest deference, acknowledge that the principles of Abolitionists, most if not all, were correct; but then they have added, 'the violence of language which some of them use is such, that we cannot countenance it, and so are silent.' I have asked in reply, and beg leave here again to ask, do these gentlemen, by their silence, escape being implicated with such as do wrong, ay, with such as use violent, abusive language? Are they not ranked among the *opponents* of abolition principles? And are the *opponents* less censurable than the *advocates*? I pledge myself to collect, if it be called for, a hundred fold larger quantity of misrepresentation, virulent abuse, and incendiary matter, from the publications of the pro-slavery party, than can be found in the writings of those who are anti-slavery. I do not believe there was ever a set of men more misrepresented and vilified than the Abolitionists have been. I say this confidently, although I am a Unitarian; and I am solicitous that this declaration should appear before the public in the most respectable Journal of the sect. I do not believe that any set of men, not even the Unitarians, have ever been so much misrepresented and vilified as the Abolitionists. I repeat then the question, already put, what will gentlemen gain by withholding their countenance and co-operation from the Anti-slavery cause? They may see, at a glance, they will not escape the suspicion of giving countenance to abusive language and violent actions.

Let any candid man take the common charges, which are alleged against the Abolitionists, those charges which are going the rounds of our newspapers, some of which have now found a place in the Examiner—those charges by the iteration of which the mob has been recently aroused in New-York to commit the grossest outrages upon the property, the persons, and the indisputable rights of their anti-slavery fellow-citizens—let any candid man, I repeat, take these charges, and try to find a warrant for them, in the publications of the party accused, especially in those publications, which have issued under the sanction of any Anti-Slavery Society or Convention. I am perfectly willing to abide the result of such an examination. I am sure he will find that we have been most unjustly arraigned before our country, as those who would set at naught her Constitution, and violate her laws. He will find indeed the avowed purpose and the obvious tendency of our measures to be, to *procure the repeal*, as soon as possible, of all those laws in our land, which are oppressive or derogatory to our colored population—all such as are inconsistent with our principles as republicans and christians. He will find that we mean, as soon as possible, to procure even the amendment of our Constitution, if it must be understood now to sanction the enslavement, or the degradation of any portion of our countrymen. But then he will find, and it should not be overlooked, that we have solemnly pledged ourselves to our country, and to one another, to seek the great object at which we aim, only by that course of action—by those measures and means, which are explicitly pointed out, and put into our hands for the amendment of any defect in our institutions, or the redress of any grievance, by that sacred Charter of Rights, which we are so wantonly accused of wishing to trample under foot.*

The language of the reviewer, in the passage before me, though not so harsh, implies I suspect, all that is meant by those who reproach us in more unseemly terms. Undoubtedly the writer intended to allege against the Abolitionists as much, at least, as is expressed in that extract from Prof. Palfrey's sermon which he has italicised. He would have it believed by our fellow-citizens, that we are '*rudely disturbing the political relations of society*'—that we are interfering in a very improper manner with the constitution of our government, and the property of individuals.

It will not be mistaken by you, for a mere compliment, when I say that such an accusation, alleged in the Christian Examiner, does more to mislead the public mind, than all the scurrilous paragraphs respecting us, that have appeared in our common newspapers. Therefore it is that I am anxious to be heard in reply. There are two counts in the complaint. Let me consider them separately.

The first is, that certain ardent but mistaken philanthropists (i. e. the Abolitionists) 'think they are justified from their abhorrence of slavery, and their zeal for universal emancipation, to interfere with the constitutions of civil government.' Now, if this alle-

gation have any meaning, it is either that our abhorrence of slavery does not warrant our interference in any way, for its abolition; or else that we have supposed it justified our interfering in an improper way. I ask in reply, is not our abhorrence of slavery just? Ought we not to feel an immeasurable, unutterable estimation of a system under which millions of our fellow-beings, most of them our countrymen, are held in a subservency as entire as that of the domesticated brutes? and have no more protection from injury and abuse than those brutes have? No man of human feelings, I trust, can say that our hatred of such Slavery is too intense, or can be. Well then, have we a right in this country to expose our views of this abomination, and express our feelings about it; and thus by changing public opinion, and awakening public sympathy, procure its abolition? There are many persons even in New-England, I apprehend, who think we have no such right. This may be the position the reviewer would take. On no subject, perhaps, are the views of men apt to be more indistinct, than on the nature and extent of their rights. Often they are most unreasonable and extravagant in their demands; and about as often we find them pusillanimously doubting, and relinquishing a most sacred right, because forsooth, the faithful exercise of it may subject them to inconvenience or personal danger. But can we innocently relinquish our right to do our duty? And is it not a matter of the plainest duty to espouse the cause of the oppressed, and those who have none to help them? I know it is insisted by many that we ought not to interfere in behalf of the slaves by any means, because it is no concern of ours what their condition may be, but wholly an affair of our southern brethren. No concern of ours! Why—are we not men here in New-England, and bound by the ties of common humanity to take an interest in the sufferings of our fellow-beings? Surely the fact that these are our countrymen does not annul their claim upon us. The right to liberty and the pursuit of happiness is born with man, conferred upon him by his Creator. It is above all price, inalienable. He cannot forfeit it without crime, nor can it be withheld from him without crime. Can we then innocent

ly see this right withheld from any of our race, and not remonstrate, especially where our remonstrance may avail? Slavery in our own country, and no concern of ours! Two millions of our fellow-beings under this Republic, held in the most abject bondage, bought and sold and treated like cattle! and we have nothing to do for them! Is not public opinion the ultimate law of this land, and are we not at liberty to operate on public opinion? Can we then be innocent, so long as we refrain from doing what we may to change the minds and hearts of this people towards the millions, whom they are trampling under foot? New-England nothing to do with slavery! Why, are not the States of this confederacy mutually pledged to maintain the sacred rights of man; and are we not all implicated in the deep disgrace and the imminent peril of our nation, because of her flagrant violation of her vaunted principles? No concern of ours! Pray are not we of New-England, citizens of the United States, and bound by that relation to consult and labor for the common weal? How then can it be said that we have no concern with that, which is sapping the foundation of our Republic—ay, con-

suming the very cement of the Union? It appears to me that he can know nothing of the structure of this Confederacy, or cannot have attended to the joint action of its parts, who does not perceive that the continual friction caused by slavery has already destroyed all the harmony of its movements. Indeed, the evils brought even now upon the country by the sin of Slavery are so alarming, that our 'wise and prudent ones,' for want, methinks, of faith in God's promises and power, are appalled into silence. But is it right, is it safe to be silent? Can silence avert the calamities we deprecate? No—no. Such is not the way by which men have ever been brought out from the dangerous passes, into which iniquity has led them. 'Cry aloud, spare not, lift up thy voice like a trumpet,' was the command of God to his prophet—'show my people their transgressions.' And when, since that day, I demand, when have national vices been reformed, and national evils averted by silence and inaction? Nay—has it not been because of silence, that the abomination of slavery has been suffered to abide and increase among us even until now? Has it not been because of the inexpressible silence of our statesmen, and orators, and ministers of religion, that Slavery has been perpetuated under our Republic for more than half a century? Surely it could not have borne so long to be spoken of as it deserves to be. Silence is protectress of this, and of every abomination.

from the beginning, guaranteed to a portion of the States the privilege of holding slaves. This is not strictly true. Such a guaranty is no where to be found. Not a word appears in the Constitution respecting Slavery. That it meant to sanction it is a matter of inference only. But what if the framers of this Confederacy had entered into an explicit agreement to enforce the subjection of our colored countrymen? A conventional bargain, though it were made by our venerated Fathers, cannot obliterate a self-evident truth, or abrogate an everlasting principle of right. Who are they that would, with such a plea, set at naught the Almighty, and trifle with his sovereignty? Tell them our boasted Constitution is but a piece of parchment when put in opposition to Jehovah's will. And tell them too, (what the people of the land seem to have strangely forgotten), that the permanency and strength of our confederacy reside not in the plighted faith of its constituent States, but in their fidelity to the unchangeable principles of truth and righteousness. Our duty, therefore, would not be altered in the least by the most explicit guaranty in our Constitution, if it were found there. It would still be our duty to expose the unrighteousness of the compact, and the danger of adhering to it. And we should have a right so to do under those articles of the Constitution, which provide for its own amendment, and for the freedom of speech and of the press.

I trust, Messrs. Editors, I have shown that we Abolitionists have a right, if it be necessary, to interfere even with the constitution of our civil government, if we do so in a proper manner. The only question then which remains to be settled under this head is, whether we have resorted to the proper, lawful means to effect our purpose. Here I must appeal again to the Declaration of Sentiments and Purposes put out by the Convention at Philadelphia, and to the constitutions of the numerous Anti-Slavery Societies, which have been formed in different parts of the country. There will be found, in all these, a uniform disclaimer of any intention or wish or right to interfere for the relief of the slaves by violence, or indeed in any other way than through the medium of public sentiment, and public sympathy.

The second part of the accusation preferred against us by the reviewer is, that we Abolitionists think ourselves justified, from our abhorrence of slavery, &c., to interfere 'with the personal rights and property of individuals.' This blow strikes at the very foundation of the Anti-Slavery cause. It hits the very point, whereon we are at issue with the whole pro-slavery party. And the fact, that a respectable writer in New-England, in one of the first periodicals in our country, should bring it as an accusation against those of us, who are pleading for the abolition of Slavery, that we are *interfering with the property or any of the personal rights of individuals*—and that this will undoubtedly pass with the majority of readers even here, as a valid and weighty objection to our procedure—reveals the thick moral darkness which covers even the people of New-England, hiding from their view the *peculiar enormity* of that system of unrighteousness, which is sustained by the strong arm of our Republic. What is it that ought to awaken in the bosom of every man, certainly of every American, especially of every christian, the deepest abhorrence of Slavery? What is it, if it be not that this institution reduces to the condition of *mere chattels* the bodies and souls of millions of men, most of them natives too, of our own country? In the language of one of our southern slave codes, 'Slaves are deemed, sold, taken, reputed and adjudged in law to be CHATTELS PERSONAL in the hands of their owners and possessors, and their executors, administrators and assigns, to all intents, constructions and purposes whatsoever.' Or in the words of another code, 'A slave is one who is in the power of a master to whom he belongs. The master may sell him, dispose of his person, his industry, and his labor; he can do nothing,

are with the personal rights of individuals,' until the property in question is *restored to its rightful owners*. And who are they? Who but the slaves themselves? They are the individuals, whose property is interfered with, ay—whose dearest rights, whose ALL are ruthlessly torn from them. We grant that this unparalleled iniquity has the sanction of American Law. But there is a higher sanction than any human Law—and this sanction Slavery has not, cannot have. We point to the law of God—to those everlasting principles of truth and right—and in view of them, solemnly demand of our country to restore to millions of our countrymen their property, the possession of themselves, and the wages of their industry, and all their rights

Can it be, that there are men in *New-England*, capable of writing such an article as the Review in the Examiner, who soberly think that the slaveholders have a 'good title' to their property in the bodies, industry, inalienable rights, souls of their slaves—a title which may not be questioned, disputed? So it appears. And this reveals to us how great a reformation in public sentiment needs to be effected in *New-England*, which claims to be the most enlightened, and most moral portion our country. Let no one say to us Abolitionists again, 'Why do you not go to the South and preach your doctrines there? We are all right on the subject here.' I am persuaded that the moral influence of *New-England* is on the side of Slavery. Those sentiments, that state of public opinion which is virtually the basis, the support of the abomination, are about as prevalent here as in any part of the Union. And while this is so, it would be folly for the advocates of abolition to go with their arguments and appeals to the slaveholders themselves. But when the moral influence of *New-England* shall be expressly on the side of justice, mercy, and the rights of man, then will the advocates of this righteous cause be sustained; and may go throughout the land, not only in the assurance of being heard, but of effecting their object.

Of the prevalence in New-England of pro-slavery sentiments and feelings, I could, if there were room, adduce many proofs. But this one, brought under consideration by the remark of the reviewer, is of itself enough. I presume the idea, which he has expressed, prevails very generally, that the slaves are the property of their masters, property which we have no right to question or dispute. You probably would not be willing to allow me space enough, after all that I have occupied, to discuss this point thoroughly. I will therefore content myself with asking the reviewer one question: Where did the slaveholders get their property in the *indivisible* rights of their fellow-men? A portion of their property of this description, it may be said, came to them by inheritance. But could their fathers transmit to them 'a good title' to that, which they did not themselves rightfully possess? Trace back this species of property to its rise, and you find it originated in an act, which now even our government accounts most flagrant piracy. It originated in the atrocity of the African kidnapper—in theft of the worst kind. And I demand, could the execrable pirates, who stole human bodies from Africa, confer a 'good title' of property in them, to those who were pleased to pay a few dollars for their victims? Is it not a well known principle of common justice, that what was stolen must ever be revertible to him from whom it was taken, or to his heirs? that it can never become the property of any other? Shall this principle be applied to a man's coat, if it has been stolen, to the covering of his body, and yet be considered inapplicable to his body? Who will say this? It must be however the only plea, by which the slaveholder can even pretend to support his claim.

But suppose I should grant that he who bought the captured African, had a right of property in him; and therefore that while we are at liberty to denounce the one who stole him from his home, and from himself, as the worst of pirates, we ought to leave the purchaser in quiet, undisputed possession of his body and soul. Suppose I should grant this. Still, this concession could not cover over the wrongs done to another portion of the slaves. Nor should it prevent my putting to every slaveholder in the land the questions—how did you come by the property you claim in the human beings, that have been born upon your plantation or in your house? Who has robbed them of their birthright to liberty and the pursuit of happiness? Let the reviewer attempt, on behalf of the slaveholders, to answer these questions satisfactorily to himself—and, I am confident, he will be brought to see his mistake, in supposing the abolitionists are mistaken, because we think we are justified 'to interfere with the property of individuals.' For what can be more easily justified than the attempt, by constitutional, pacific measures, to restore invaluable property to its right owners?

Very respectfully,
SAMUEL J. MAY.

Brooklyn August 10th, 1824.

P. S. In the foregoing, you will observe I have confined myself to the objections implied in the language of the *Reviewer*. There are other as weighty objections, afloat in the community, which I should be glad to answer on the pages of this work. Allow me to express the hope, that the subject of Slavery will soon come to be fully and freely discussed here. What ought a Christian Examiner to investigate more thoroughly, than an institution which deprives millions of their dearest rights, denies them all intellectual and moral culture, and utterly disregards all their ties of kindred and affection—an institution too, from which is flowing forth over the community pollution and discord, moral and political death?

S. J. M.

☞ The foregoing article was presented to the Editors of the Examiner, who declined inserting it.

his mother's side had been, and still were, slaves; consequently he was found to be a slave.

From the feeling manifested by the community where the trial was had, we presume freedom will be purchased and his education provided for.

☞ *A hard case, forsooth!*—Yes, truly. Why? Simply because (in the estimation of the Salt River jury) the skin of the victim was fair, his hair soft, bright, fine and white, his eyes blue, his nose prominent, his lips small, &c. If his skin had been black, his hair woolly, and his nose flat, and his thick, &c. this sentimental piece, this 'poetry of slavery,' would not have been written! Not groan would have been uttered, not a tear shed! Now, let our readers imagine that this is a solitary instance of white slavery. There are thousands of bondages at the south, who are as fair as the youth scribbled in the above paragraph! The truth is, we are all in danger of being kidnapped—the color of the skin is no protection from servitude in this land of liberty. We have before us the Winchester (Virginia) Republican, in which a reward of \$100 offered for the apprehension of a runaway slave, whom it is said 'he is a bright mulatto, and may attempt to pass himself for a white man, [☞ being early of that color. His hair is straight and light, eyes large and black, &c. Such is American HYPOCRISY.]' *THE BUREAU OF AMERICA* is the impetus; otherwise, in travelling through the southern States, he would be haled, seized and cast into prison, and compelled to prove his freedom!

ORSON S. MURRAY. This gentleman is one of the earliest, most indefatigable, and, in despite of execution, most successful advocates of emancipation in New-England. He has a martyr's zeal and martyr's fortitude, and will receive a martyr's reward. God is with thee, my brother! therefore, 'be not weary in well-doing, for in due time thou shalt reap, if thou faint not.'

☞ The extraordinary occasion of Rev. Mr. Rossvenor's resignation of his pastoral office in Salem, (vide our last page.) requires more comments than we can find room to insert in our present number. So ardently opposed to slavery are the people—ay, the religious people, in this section of the nation, that they will not listen to a preacher who assumes to speak of it as a sin!

☞ The first paragraph of the article on our last page from the Boston Vigil is a good one—the second is full of political defamations, so far as it makes the national administration responsible for the recent disgraceful mobs, which, we do not hesitate to say, have been specially excited by whig partisans.

CURRENCY OF THE NATION. We have just perused a very neatly written 'Essay on the Currency, in which is proposed the enactment, by Congress, of a General Bank Law,' by Mr. WILLIAM K. COLLIER of this city. The writer of it attempts to show, that paper currency is the best medium of exchange, and wholly indispensable; that it is established by the people; that all monopoly should be abolished; that a *National System of Banking* should be substituted in the place of a *National Bank*; and that the only remedy for the unequal and conflicting systems now sanctioned by the various State Governments, is to be found in the passage, by Congress, of a General Bank Law. These and some other positions are discussed with ability. The pamphlet is published by Allen & Ticknor of this city, and appears at an interesting crisis.

☞ A new religious (orthodox) paper, called the *NEW-ENGLAND SPECTATOR*, and edited by the Rev. Wm. S. Porter, is about being issued in this city. It will open its columns to a free and candid discussion of slavery. We shall notice it at length on receiving its first number. Such a paper is greatly needed, and we are confident will be sustained by a community which is weary of the Recorder.

A number of negroes have been committed to prison at Jacksonville, Miss. supposed to be connected with a case of poisoning committed on the plantation of Mr. Briggs, of Beatty's Bluff, under the most diabolical circumstances. It appears the cook of the family obtained the heads of a rattlesnake and scorpion, and had them boiled in the coffee prepared for breakfast. Mrs. Briggs swelled and died in a few hours after drinking of it, and Mr. B. was in a dangerous state.

☞ *Import from Philadelphia.*—The boat from Philadelphia is just in,—but has not brought a single paper. We learn verbally that after the close of the election, in the evening, a battle took place at Moyamensing, (a Sutherland's district), in which two persons were killed and 18 wounded.

We have not learned who were the aggressors,—but only that balls were fired, with the lamentable consequences above stated.—*N. Y. Jour. of Com.*

DIED.—In Philadelphia, on the 7th instant, Mr. Richard B. Johnson, in the 51st year of his age. Being a man of color, he had to contend with the prejudices of a malevolent and persecuting government; yet his energetic mind rose superior to discouragement, and early in life, he established himself in business in Philadelphia, where by industry and economy he honorably supported his respectable family, gave to his children a good education, lived without being in debt, and left to his four sons a good name and an unimpaired productive business establishment. In all his life, he exhibited the character of an honest man and a christian. He lived and died in the faith of the gospel; having been for many years a highly esteemed member of the Episcopal Church.—*Com.*

In Salem, Eleazer Smith, aged 65, a colored person, respected by all who knew her for her piety, benevolence, and the faithfulness with which she performed all the duties of a humble station.

THE OASIS.

JUST published by Benjamin C. Bacon, at the Anti-Slavery Office, and by Allen & Ticknor, corner of School & Washington streets. THE OASIS, by Mrs. Child, author of an Appeal in favor of that Class of Americans called Africans. It contains the English Protest against Colonization, with facsimiles of the signatures; three copperplate engravings, among which are likenesses of Wilberforce and Prudence Crandall; six excellent wood engravings, with numerous minor illustrations, nearly all of which were drawn expressly for the work. Among the writers are Mrs. Follen, Miss H. F. Gould, Miss E. H. Whittier, Rev. S. J. May, J. G. Whittier, D. L. Child, and Mrs. Child. Price one dollar fifty cents. Oct. 11.—3t.

PRICE REDUCED.

A FEW copies of Mrs. Child's Appeal in favor of that class of Americans called Africans, neatly done up, can be had (if called for soon) of B. C. Bacon, No. 46, Washington-st. at a reduced price.

Oct. 11.

LITERARY.

[From the London Patriot.]
THE LAST NIGHT OF SLAVERY.
 Let the floods clap their hands!
 Let the mountains rejoice!
 From our own native sands
 Breathes the jubilate voice:
 The sun that now sets on thy waves, Caribbean,
 Shall gladden with his rising the Isles of the Free.
 Let the islands be glad,
 For their King in his might,
 Who his glory has clad
 With a garment of light,
 In the waters the beams of his chambers hath laid,
 And in the green waters his pathway has made.
 No more shall the deep
 Lead its awe-stricken waves
 In their caverns to sleep
 In wild tones of slaves:
 The Lord steth King:—steth King on the flood,
 He heard, and hath answered the voice of their blood.
 O! what of the night?
 Doth the crucifix bend?
 When shall glimmer the light
 This gross darkness to end?
 Deep in the Pacific has sunk the last gleam,
 That o'er the dark horrors of bondage might gleam.
 Brief, brief is the night
 Ere a balance of light
 Shall the darkness alone;
 And thus for black ages may brightness return,
 Nor fall till the dawn of eternity dawn.
 The sunlight must gleam
 On our freedom-giving shore,
 Ere its splendor advance
 Their blest nation to pour.
 Our rivers and vales must reflect the first glow,
 That captives shall, freed from captivity, know.
 Now fades on our sphere
 The last vigilant star:
 From morland and mere
 Rols the mist-cloud afar;
 And springs from the Levant a life-teeming ray,
 To chase deeper shadows than midnight's away.
 *Dropt the blue haze,
 Golden tincture of morn!
 With meridian blaze
 The wide ocean adorn!
 The sunlight has touched thy glad shores, Caribbean!
 And day now illumines the Isles of the Free.
 Sheffield, August 1, 1834.
 *The Southern Constellation, which appears to
 bend at midnight.

HYMN.

DOVE WHOM THE LORD HATH WOUNDED.
 Dove, whom the Lord hath wounded,
 Return to Him and live,
 For He, who aimed the shaft, alone
 The remedy can give.
 Dove, whom the Lord hath wounded,
 He bares for thee his breast,
 And bids thee enter in, and be
 For evermore at rest.
 Dove, whom the Lord hath wounded,
 The bolt was sped in love,
 To win thee from earth's empty show,
 To better things above.
 Dove, whom the Lord hath wounded,
 Break through all dull delay,
 His strength will bear thy pinions up,
 His goodness guide thy way.
 Dove, whom the Lord hath wounded,
 Yet waiteth to revive,
 Return to Him,—He wounds and heals,
 He kills and makes alive.
 Dove, whom the Lord hath wounded,
 Though soiled with sorrows here,
 With silver wings and plumes of gold,
 In heaven thou shalt appear.
 Dove, whom the Lord hath wounded,
 Shall earth our feet delay!
 No! onward, upward, be our flight,
 To realms of cloudless day.

[From the Religious Souvenir.]
THE HEART IS FIXED.—Heb. xii. 1.
 The heart is fixed, and fixed the eye,
 And I am girded for the race;
 The Lord is strong, and I rely
 On his assisting grace:
 Race for the swift—it must be run;
 A prize laid up—it must be won.
 And I have tarried longer now
 (Pleased with the scenes of time)
 Than fifteth those who hope to go
 To Heaven, that holy clime;
 Who hope to pluck the fruit which grows
 Where the immortal river flows.
 The atmosphere of earth—Oh! how
 It hath beset the eye,
 And quenched the spirit's fervent glow,
 And stayed the purpose high;
 And how these feet have gone astray,
 That should have walked the narrow way!
 Race for the swift—I must away,
 With footstep firm and free;
 Yet pleasures that invite my stay
 And cares are ought to me;
 For lo! it gleams on my eye,
 The glory of that upper sky.
 A prize laid up—I said he who fought
 That holy fight of old,
 For me alone that crown of gold;
 But all who wait till now appear,
 Saviour, the diadem shall wear.
 Patiently wait—so help thee me,
 O, meek and holy One!
 That dim although the vision be,
 The race I still may run;
 This eye thus lifted to the skies,
 This heart thus burning for the prize.
 G. E. A.

[From the London Athenaeum, of April 5th.]
SONNETS.
 BY SIR EGBERT BRYDGES.
 It is a weary course we have to tread,
 Ere to the public ear our name will grow
 Familiar: many a cross and many a spout
 With interpose, ere it its wings can spread;
 And when half mounted, many a wakened foe
 The stone of unprovoked assault will throw,
 Back to the dust to bring the rising light;
 But 'tis a lofty and compeasant delight,
 When we have won our way above the reach
 Of vulgar malice, to look down with scorn
 Upon the impotent fry that would impeach
 Our course resolute! Then we deem us born
 To higher realms, and by our higher state
 To rise victorious over time and fate.
 If I had passed my peaceful life beneath
 The shade of my hereditary trees,
 My mind, pre-occupied with such a busy force,
 Had ne'er through day and night its toils pursued.
 Of various flocks I combined a wren,
 Nurtured by many a clime and many a breeze;
 And I through many a track have run my course,
 And breasted, undimmed, the tempest rare.
 Thus to man's changing passions, manners, deeds,
 My observant mind to various has extended:
 And he, who many-colored habits wears,
 Candor with sharp sagacity has blended;
 He has no narrow home; he lives through space;
 And all the world as social can embrace.

MISCELLANEOUS.

[From the Boston Whig.]
MOBS.

MR. EDITOR:—The history of the proceedings of the past year, furnishes examples of outrage and violence altogether unprecedented in the annals of our country. It would seem, that the supremacy of the laws is to be no farther regarded than it coincides with the caprices and prejudices of an infuriated and misguided and ignorant populace. Whence is it that this infernal unheard of state of things derives its origin? Why is it that every citizen, whatever may be his opinions, is not protected in the enjoyment of his rights? Why is it, that, in this our boasted land of freedom and of equal rights, any man or set of men must be debared the privilege of expressing his or their opinions, without fear or without restraint? These are questions which must force themselves upon the mind of every reflecting man. Mobs, which now seem to be the order of the day, are of recent origin among us. There must, then, be some cause, some spring, that has not heretofore been in operation, which has set this machinery in motion. And is not this cause found operating in full force, in the licentiousness of many of the public press? A single week's perusal of a newspaper, countenancing a licentious rabble in injuring the most humble citizen. But what shall we say now? Oh! shame where is thy blush! We cannot but feel indignant, we cannot but be ashamed, and we cannot but be astonished at the degradation to which we are fallen. Our newspapers now, with a few honorable exceptions, encourage these outrages and barbarous proceedings, and by the inflammatory articles in their columns, incite to the commission of the most heinous crimes. Who now is safe from their violent and calumnious vituperation? The more exalted and conspicuous the individual, and may we not add, the more pure his character, the more venomous and deadly are the weapons employed for his destruction. The rights of the citizen are mere chimeras of the brain! The right of suffrage, that most invaluable of all rights, has in many instances, been wrested from us, and the peaceful and unoffending citizen must go the polls, if he go there at all, at the price and risk of his life.

But, after all, may we not look to the present administration as being the primary cause? Has not all its acts been such, as to have a direct tendency to produce just such a state as we find existing from one end of the country to the other? If so, we need look no farther for the cause. Has the Executive ever, in any one instance, thrown itself for support on the Constitution and the laws, warning to abide the issue and to stand or fall with them? On the contrary, has it not always thrown itself upon the people, as if the people were above the laws and not amenable to them? Of what use are our constitution and our bill of rights, if we are to be governed by the will of a despot, backed by popular frenzy and popular fury? We are told by the friends of the administration, that the only question at issue is, 'bank or no bank;' but if this were the only question, why not let it rest on its own simple merits? Why so much anxiety, on the part of the Executive, to forestall this question, by taking it out of the hands of Congress, the only legitimate authority to decide it, and to assume the 'responsibility' of deciding it himself? No, this is not the real question at issue. This question, though an important one in itself, sinks into utter insignificance when compared with the real question at issue. But it is for the interest of the administration, (and this is a sentiment which cannot be too often repeated,) it is for the interest of the administration to avert the public attention from the real question, and to endeavor to fix it upon some other object. Hence the cry of 'bank or no bank,' &c. Shall the will of ANDREW JACKSON be the law of the land, and shall the principles of the Constitution and the supremacy of the laws, and our bill of rights, with all the principles for which the heroes of '76 fought and bled and died, be tamely surrendered to a miserable faction?

Turn About.—Some little time ago, a pair of turtles, seemingly anxious to become united in the sacred bands of wedlock, made their appearance before one of the city clergymen in Glasgow, who, finding the requisite certificates all right, proceeded with the ceremony till he came to that part of it where the question is put to the bridegroom if he is 'willing to take this woman to be his wife?' To this necessary query the man, after a considerable hesitation, answered 'No.' 'Not!' said the minister with a look of surprise, 'for what reason?' 'Just,' said the poor embarrassed simpleton, looking round for the door, 'because I've taken a scunner at her!' On this the ceremony, to the evident mortification of the fair one, was broken off, and the parties retired. A few days after, however, they again presented themselves before his Reverence; and the fastidious bridegroom having declared that he had got over his objection, the ceremony was again commenced, and proceeded without interruption till a question similar to the above was put to the bride, when she in her turn replied by a negative. 'What is the meaning of all this?' said the clergyman, evidently displeased at the foolish trifling of the parties. 'O, nothing,' said the blushing damsel, tossing her head with an air of resentment, 'only I have just taken a scunner at him!' The two again retired to their lonely pillows; and lo! it would seem they had found them, for the Reverend Gentleman, on coming out of his house the following morning, met the foolish couple once more on their way to solicit his services. 'It's a made up now,' said the smiling fair one. 'O, yes,' said her intended, 'it's a settled now, and we want you to marry us as soon as possible.' 'I will do no such thing,' was the grave and startling reply to the impatient questioner. 'What for?' cried the fickle pair, speaking together in a tone of mingled surprise and disappointment. 'O, nothing,' said his Reverence, passing on his way, 'but just I've taken a scunner at ye both!'—*Kilmarnock Journal.*

Economy.—It is the duty of every man, whatever may be his circumstances in life, to be economical in his expenditures. Uninterrupted health and ability to earn, are not guaranteed to man, neither is good fortune the certain concomitant either of enterprise or skill in any profession. Poverty may overtake a man when he least expects it, and then if he has been lavish in his expenditures, they will be the cause of most bitter regrets. Public opinion is so much a slave to fashion, that cases may occur in which it will be truly economical for a man to wear a dress that costs eight or ten dollars per yard—it would perhaps be very injurious to his prospects if he did not, but such cases rare.

ly if ever occur in the ordinary walks of life. Generally, men dress more expensively than the strictest prudence would dictate. Such a person is not thought the better of, either by his neighbors or the world.—*Farmer's Gazette.*

Ladies Best Qualities.—Ladies should be duly sensible that no beauty has any lasting and permanent charms, but the inward one of the mind. And that gracefulness of manners is far more engaging than beauty of person. They should consider, that intelligence, meekness, modesty, and sensibility are true and lasting charms. That contentment, industry and economy are amiable and useful qualities. That virtue is an invaluable treasure, the universal charm, and should not be parted with upon any consideration. And that Pity, sweet celestial visitor, is at once, a most useful, charming and happy ornament.

They who have these, are qualified as they ought to be, for usefulness in society and the domestic circle, for the management of families, for the education of children, for pure and lasting affection for their husbands, and for submitting cheerfully to a prudent mode of living. Such females are admired, respected and beloved, because they are truly amiable and lovely, and contribute so much to the happiness of the world. They are no revelers in secrets, tattlers of slanders; but are true to their trust, say nothing but what is proper to be said, and speak well of the absent.

In a word, they are industrious, economical, sincere, cheerful, discreet, modest, virtuous, and pious.—*Tell and Miss.*

First of August in Montreal.—Yesterday, being the day fixed by the slavery abolition act, for the emancipation of the slaves in the British West-India colonies, was observed a festival, with becoming solemnity, by the few sons of Africa within the city. Pursuant to notice, they met in the public hall, above St. Anne's market, and after a psalm and prayer fervently delivered, and heartily joined in by the brethren, an address was delivered, breathing in strong terms the feelings of gratitude which they experienced for the great and generous boon that day conferred upon 86,000 of their fellow men. The sentiments of devotion and attachment to the mother country were strongly expressed, and several allusions in the address were received with warm and enthusiastic cheers.

The colored brethren dined together in the St. George inn, and by toasts and songs beguiled away the evening. The ships in port carried their colors in honor of the day.—*Mont. Gazette, Aug. 2.*

Heroism and Fidelity.—The following affecting incident, showing the fidelity and heroism of a poor negro, is related in Hannan's Memoirs: 'The other morning, the Captain of one of Commodore Johnson's Dutch prizes breakfasted at Sir Charles Middleton's, and related the following little anecdote. One day he went out of his own ship, to dine on board another; while he was there, a storm arose, which in a short time made an entire wreck of his own ship, to which it was impossible for him to return. He had left on board two little boys, the one four, the other five years old, under the care of a poor black servant. The people struggled to get out of the sinking ship into a large boat; and the poor black took his two little children, tied them in a bag, and put in a little pot of sweetmeats for them, slung them across his shoulder, and put them into the boat, which by that time was quite full. The black was stepping into it himself, but was told by the master, there was no room for him—that either he or the children must perish for the weight of both would sink the boat. The excited, heroic negro did not hesitate a moment. Very well, said he, give me duty to my master, and tell him I beg pardon for all my faults. And then I guess the rest—plunged to the bottom, never to rise again till the sea shall give up her dead. I told it the other day to Lord Monboddo, who fairly burst into tears. The greatest lady in the land wants me to make an elegy of it; but it is above poetry.'

Prodigious.—A gentleman lately from the Province of Nova Scotia, stated in conversation, that he had nine sisters residing in the Province—each the mother of a numerous offspring—whose aggregate weight was upwards of twenty hundred pounds, or one ton! Their parents are still living, and have had fifteen children—nine daughters and six sons—they are all living, except one of the latter, and have become the heads of families. They originally emigrated from this neighborhood. We should be much pleased to see the joyful countenances of this happy group seated around the festive board, on a New-England Thanksgiving day.—*Salem Gazette.*

Temperance Ships.—A meeting of the officers of the various Marine Insurance Companies of New-York, was convened on Thursday last, to take into consideration the propriety of making a difference between those vessels which have spirituous liquors on board, and those which have not. Mr. Delevan, Secretary of the New-York State Temperance Society, made various statements of facts illustrative of the increased hazards to navigation from the use of spirituous liquors, and it was resolved unanimously, that on all policies hereafter issued, upon vessels and outfits, five per cent of the whole amount of premium shall be returned, upon evidence being produced that spirituous liquors were not used by the ship's company during the voyage.

Mortality of the Sex in England.—The Poor law commissioners in their report have the following passage: 'It may almost be affirmed that the virtue of female chastity does not exist among the lower orders in England, except to a certain extent among domestic female servants, who know that they hold their situations by that tenure, and are more prudent in consequence. Among the residue, all evidence goes to prove that it is a nonentity.' This is a grave and serious statement of the condition of morals in that country.

BY HIS EXCELLENCY JOHN DAVIS,
 GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS.

A PROCLAMATION
FOR A DAY OF PUBLIC THANKSGIVING
AND PRAISE.

The fruits of the earth on which we rely for sustenance are matured. The husbandman is now reaping the bounties of a kind Providence, as the reward of his toil, and the season is near when it has been customary to offer to the Supreme Being the tribute of our Gratitude, for the many blessings conferred upon us.

Our own feebleness and limited intelligence is manifest. We can neither cause the sun to shine nor the earth to be warmed; the rains to descend nor vegetation to spring into existence. To-day the green grass covers the hills;—to-morrow they are veiled with a mantle of snow. To-day the trees are clothed with lovely verdure;—to-morrow the biting frost reveals their naked limbs. But we can neither make the green grass, or unfold the leaf, nor can we produce their destroyer, the frost. To-day the currents of life run strong in man. He sees, hears, thinks, speaks;—to-morrow the currents are still, the eye is dim, the ear is deaf, the mind has fled, the voice is dumb;—but we cannot make life or avert the fatal shaft of death. Without food and raiment we should perish, but we cannot make the products of the earth. These are not the attributes of man, but the characteristics of Perfect Wisdom and Almighty Power.

We are, then, humble, dependent beings, relying for life itself, and all its rational enjoyments, upon Him who gives us and all around us existence;—and it is renewedly our duty to present to him an offering of our grateful hearts; to implore forgiveness of our sins; and to beseech Him to sustain us in the way we should go.

I do, therefore, with the advice and consent of the Council, appoint THURSDAY, the TWENTY-SEVENTH DAY OF NOVEMBER, next, to be observed by the people of the Commonwealth as a day of Public Thanksgiving. And the People are requested to assemble in their places of worship, that all may unite in becoming adoration and praise to the Great Parent of the Universe for the preservation of health among us, while other portions of the Earth have been afflicted with destructive pestilence; for blessing the labors of the husbandman, the navigator, the artisan, and vouchsafing to all engaged in lawful employments many and distinguished favors; for establishing in the human heart the principle of benevolence, which dispenses charities to the poor and consolation to the afflicted;—for the continued and enlarged means of moral and intellectual improvement;—for numerous deliverances from perils which have beset our paths; and, especially, for the blessings of the gospel of Christ, which exalts, purifies, and redeems the soul from sin.

And, while we thus render to our Father in Heaven, our tribute of Gratitude for the favors which we daily receive from his benevolence, we should learn to trust in his Mercy; to confide in him to sustain us amid perils and want; to honor him with obedience; to be grateful in prosperity; to be submissive under the chastenings of adversity; and to mingle with our thanks for past good, and with our confident assurance in his Divine Providence, aspirations for the prosperity, the health, the happiness, and moral improvement, of all the People of the Commonwealth;—for the lasting Union of the States;—that the Government over them may be administered with wisdom;—that power, wherever entrusted, may be exercised lawfully and with moderation;—that the blessings of civil and religious Liberty may be continued to us and extended to all Mankind; and that Christianity may be spread abroad, filling every where the hearts of men with piety, with the love of peace; and with a zeal to do good.

Given at the Council Chamber in Boston, this first day of October, in the year of our Lord, one thousand eight hundred and thirty-four, and the fifty-ninth year of the Independence of the U. States.

JOHN DAVIS,
 By his Excellency the Governor, with the advice and consent of the Council.
 EDWARD D. BANGS, Sec'y.
 God save the Commonwealth of Massachusetts.

TO THE SECOND BAPTIST CHURCH IN SALEM.

Dear Beloved Brethren:—Permit me to lay before you my views upon a subject, which I have for some time past been seriously revolving, and in regard to which, my mind has at length come to such a state of decision, that I think it to be my duty no longer to withhold it from you. In the providence of an all-wise God, I have had my lot cast among you, and have labored with you about four years; some of the time with exceedingly feeble health, and under circumstances calculated to depress my spirits, and to occasion sufferings which few experience, perhaps, even among the ministers of Christ. I refer, especially, to the unhappy occurrences which took place in the fall of 1832. Whether I have been faithful in preaching the gospel, and in the discharge of other ministerial duties, or not, He whom I have tried to serve in the spiritual vineyard will declare when the doings of all men will be reviewed, and will receive their reward. I have always served Him very imperfectly; and yet I cannot accuse myself of having intentionally perverted his counsel, or withheld any part out of a desire to further my earthly interests. My course is, however, too well known to you, to need additional comment from me; and I now invite your candid attention to the statement I am about to make.

I believe it to be my duty to resign the pastoral office of this Church, and I do hereby solemnly request that you will consent to the relinquishment of the duties of this office, so soon as may be mutually agreed upon as best for the interests of religion among you. Let me assure you, that this proposal is not made from any dissatisfaction towards the Church as a body, or towards any individual member of it, although my heart would have been more encouraged, if I had enjoyed the more spirited co-operation of some; but I make it on account of the two following considerations.

1st. My health has ever been severely affected by the climate in the fall and spring of the year. Although my sickness has occasioned but few cases of absolute inability to discharge my regular public duties, it has more sensibly affected me in regard to parochial visiting, which I have often attempted to discharge when it was attended with extreme irksomeness and fatigue, and which I have been obliged at times to omit, or very partially perform. My friends at a distance have repeatedly expressed to me their fears, that this climate would prove disastrous to me, and, perhaps, bring me to an early grave.

My aged father, whom I now mourn, more than a year since gave it as his opinion, that I ought to remove to a different climate. I know not how long this feeble frame, already much impaired by labors and trials, and an unfavorable climate, will continue to be the dwelling-place of my spirit; but I esteem it to be a duty to employ such means as are within our reach to preserve health or to regain it, when higher duties to God and his church do not forbid it.

2d. I have had reason to fear that my usefulness among this people might, for a time at least, be diminished, and I now believe it is so, in consideration of the course which I have felt it to be my duty to pursue in relation to that great and fearful sin, of which our nation stands guilty before God, and in which those citizens participate who do not attempt its removal, according to their ability and the circumstances in which they are placed. I need not tell you that I refer to *American Slavery*. You have heard, and I am happy that you have heard, my sentiments on this immeasurably momentous subject. And you have known in what spirit those sentiments have been regarded by the citizens of Salem. Although a majority of the members of this Church have harmonized with me in opinion on this subject, and several, also, in the society, and a still greater number of my fellow-citizens belonging to other churches in the town and vicinity; yet you are not ignorant of the fact, that bitter opposition has been awakened among many in town who do not belong to this Society, together with some who do, and that these have labored, with an industry worthy of a different cause, to excite and propagate erroneous and prejudicial views of the opinions held by myself and others, who have agreed and acted with me. I am happy to be able to refer you to the Address, which, by special and urgent request, and contrary to my expectations and wishes, I consented to deliver in the month of January last, and which, at the request of the Anti-Slavery Society of Salem and vicinity, I suffered to be printed. In that Address are contained my views of the awful crime of enslaving our fellow-men, born to equal rights with ourselves, and of the means by which that crime ought to be made to cease, and the consequences of it to be averted from our country, which now stands exposed to the loss of all her high privileges, through her adherence to this sin, for which God will judge the nation.

Of all I have said on this subject, I have nothing to retract; but I rejoice that God has given me the opportunity to declare to you, and to so many others, his pure counsels relating to it. It was natural that the views of displeasure should be poured out on me, in consideration of the addresses which my fellow-citizens of different denominations called me to deliver here and elsewhere; and on account of the honorable station in which they were pleased to place me as President of their Society. Let it not be overlooked, that in placing me in that station, several members of this church took part, among whom, I think, were both our deacons. I do not blame them, but I thank them; and yet, I hoped they would be willing to share with me something of the responsibility which was imposed by my election to that office, in accepting which, my brethren who were present will bear me testimony, I expressed my apprehension of the reproach and obloquy which have now fallen upon me, but which I am willing to bear in filling up of the sufferings of Jesus Christ.

Do not allow yourselves to believe, because it is not true, that I attach much importance to the numerous slanders with which in consequence of advocating the cause of liberty, the cause of God's oppressed people, I have been so laden, and which have been spread through the community with the express intention of neutralizing my influence, and, if possible, of cutting it off entirely. I fear, the purpose is so far accomplished on the minds of several members of the society, and, also, of the church, some of whom I know, for a time, thought and acted with me, that the evil cannot easily be done away. I have not, as some may have thought, been ignorant of what was doing around me, or unapprehensive of the consequences to myself.

Of the consequences to myself, personally, I am utterly careless, if so be that my poor efforts may ultimately tend to the breaking of the yoke of oppression from off the necks of two millions of my suffering countrymen, and to their reception of the word of God, of which they are now by wicked laws cruelly deprived. This cause will live, and I daily pray God to shower blessings on all its supporters. When the triumph shall come, your humble pastor will no longer be censured for the part he took in it. I feel a rich satisfaction in reviewing the past, and wherever I shall yet have opportunity to plead the cause of those whom so many despise, and are willing to leave in all their degradation and misery, it will be my happiness to say still more, and to speak still louder on their behalf.

With such views, you are aware, I must, if my connexion with you were to continue, pursue the same course. This might, for some time longer, prove injurious to the interests, I mean the pecuniary interests of this society; although I have no doubt that ultimately, and even before long, the Anti-Slavery Society will so triumph, that attachment to its interests will enter deeply into the qualifications of ministers.

I learn that some members of this Society have already expressed their entire alienation from me, so that they cannot hear me preach, solely on account of my views on the subject of slavery. I could give names, if it were necessary. I will not accuse them of wrong in so doing, although it is obvious that, when a minister may not hold and express views in accordance with the Scriptures, he is no longer a freeman. This I feel; and duty to my God, to his Church, and to my country, requires that I assert not only the rights and liberties of the slave, but, also, of myself, and my brethren in the ministry. This I would do in the spirit of meekness, and in such a manner, that the religious society with which I am connected, may suffer as little as possible. The Church is as free as myself, and so is the Society; and by my withdrawal, the responsibility of sustaining or abandoning the cause of liberty will rest more unobstructedly on them. And may God direct them in the right way, for his name's sake. These are my reasons for the step I now propose. Let them have their due weight with you, my respected friends, whose past kindness I shall continue to reflect upon with gratitude and pleasure, and whose present friendship, I trust, will not be interrupted by my present act. May the Lord ever abide with you as a Church and as individuals, and build you up in truth and in numbers, to the glory of your great name.

Your affectionate pastor,
 CYRUS PITT GROSVENOR.
 Salem, Sept. 12, 1834.

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—Rev. A. A. Phelps's Lectures on Slavery and its Remedy.
 Letters of H. B. Stanton and Rev. Dr. H. Cox, with Speech of J. A. Thome of Kentucky.
 Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and vicinity.
 Child's Speech, the Despotism of Freedom.
 Mrs. Child's Appeal in favor of that class of Americans called Africans.
 Second Annual Report of the N. E. A. S. Society.
 First Annual Report of the American A. S. Society.
 Memoir and Poems of Phillis Wheatley.
 Garrison's Thoughts on Colonization.
 Ivinney's Lecture on Colonial Slavery.
 Injustice and impolicy of the Slave Trade and of the Slavery of the Africans—A Sermon by Jonathan Edwards, D. D.
 Complete sets of the Abolitionist, published by the N. E. A. S. Society, Garrison's Address before the African Freehold Society of Boston, and an Address before the Free People of Color in Boston, New-York, and Philadelphia.
 Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York.
 British Opinions of the American Colonization Society.
 Garrison's Address before the African Freehold Society of Boston.
 Anti-Slavery Hymns.
 Analysis of the Report of a Committee of the House of Commons, on the extension of Slavery, with notes by the Editor. London. pp. 214, price 5s 6d.

Rankin's Letters on Slavery.
 Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston.
 Hon. J. G. Birney's Letter on Slavery.
 Address to the People of the U. States.
 JUST FROM THE PRESS.
 'The Maryland Scheme Examined—by a Friend of Liberty.'
 All orders promptly attended to by
 B. C. BACON, Agent.
 Boston, August 30, 1834.

FREE LABOR STORE.
 Wholesale and Retail—No. 376 Pearl Street.
 The subscriber informs his anti-slavery friends, that he has now for sale, a good supply of Calicoes, yard wide, and of common width; Muslins, unbleached, bleached, and colored; Canton Flannel; Table Damper; Handkerchiefs; Checks; Kitting Cotton; Twist and Filling; Batts; Crochets; Irish Linen; India Muslins; East India and Brown Sugar in bags—Also, single and double Refined in lumps and boxes; with the different sorts of Coffee, Tea, &c. Umbrellas of different sizes, covered with free labor Muslin; Letter, Post, and Cap Paper, made of iron rags.
 JOSEPH H. BEALE.
 New-York, 8th mo. 25, 1834.

ANTI-SLAVERY BOOK STORE.
 67, Lespenard-street, near Broadway.
 The subscriber offers for sale, at the above Establishment, Anti-Slavery publications of every description, wholesale and retail. Also, School Books and Stationery; Prints, &c. cheap for cash. Letter press and Job Printing, Book Binding and Pattern Framing, will be neatly executed. All orders will be thankfully received, and punctually attended to.
 N. B. All orders must be cashed, and all communications must be post paid.
 D. RUGGLES.
 New-York, May 26, 1834.

ANTI-SLAVERY OFFICE.
 The New-England Anti-Slavery Society have opened an Office at No. 46, Washington-street, Boston, over the Auction Room of Messrs. Baker & Alexander, for the transaction of their business, and the commodation of the friends of the abolition of slavery. All anti-slavery works now or hereafter published, can be obtained at the Office on the most favorable terms. Gentlemen interested in the cause, in town and country, are respectfully invited to call. Communications respecting the objects of the Society may be addressed to the subscriber, at said office.
 B. C. BACON, Sec'y and Agent.
 Boston, July 26, 1834.

NOTICE.
 COLORED INVENTORS of any art, machine, manufacture or composition of matter, or any new or useful improvement of any art, machine, manufacture or composition of matter, not known or used before his application, are requested to make known their names and their respective inventions to the Editor of the Liberator, so far as they may be deemed safe and proper to communicate the same. The objects of this notice are—
 1st. To collect proofs of colored talent and ingenuity in the United States.
 2d. To aid colored inventors in obtaining their patents for valuable inventions.
 Boston, Aug. 9th, 1834. cym

BOARDING HOUSE REMOVED.
 The private Boarding House, kept for respectable persons of color, by Mrs. Sarah Gardner, at No. 19, Powell-street, is removed to No. 13, Elizabeth-street, where she continues the same business.
 Philadelphia, June, 1834.

AGENTS FOR THE LIBERATOR.
 MAINE—Nathan Winslow, Portland.
 NEW-HAMPSHIRE—Rufus E. Cutler, Exeter.
 N. S. Gage, Acworth, New-Brockton, Washburn.
 MASSACHUSETTS—Harvey Kimball, Amesbury; Charles Whipple, Newburyport; Joseph Colman and Charles L. Remond, Salem; Edward Johnson, Lynn; Richard Johnson, Gloucester; Edward J. Pompey, Nantucket.
 VERMONT—Orson S. Murray, Orwell.
 RHODE-ISLAND—Henry E. Benson and Alfred Nizer, Providence.
 CONNECTICUT—Henry Foster, Hartford; William Anderson, New-London; Frederick Olcott, New-Haven; William Harris, Canterbury; Jones and Samuel P. Davis, New-Haven.
 NEW-YORK—Philip A. Bell and John Barlow, New-York City; George Hogar, Brooklyn; Charles Marriott, Holliston; Nathan Rount, Port-Jervis; William P. Griffin, Albany; James W. Benson, Elmira; Josiah Green, Rochester; Eli Hazard, Buffalo; Isaac Griffin, Saratoga; George Weller, Geneva; Samuel N. Sweet, Adams.
 DELAWARE—Thomas M. Pherson, Newark.
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 INDIANA—Jonathan Shaw, Nettle Creek; Nathaniel Jefferies, Jeffersonville.
 OHIO—William B. Bowler, Port-aux-Princes.